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# WASHINGTON'S CHURCH.

—AN—

# HISTORICAL SKETCH

—OF—

# OLD CHRIST CHURCH,

ALEXANDRIA, VIRGINIA,

—TOGETHER WITH—

A BRIEF DESCRIPTION OF THE

CENTENARY SERVICES THEREIN,

NOVEMBER 20 AND 21ST, 1873.

ALEXANDRIA, VIRGINIA:
PUBLISHED AND SOLD FOR REPAIRS TO THE CHURCH.
—1888.—

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# INTRODUCTORY STATEMENT.

IN OFFERING the following pages to the public it is proper to give a brief outline of the character of the religious services which celebrated the Centennial Anniversary of our Church.

At an early hour on the evening of Thursday, the 20th of November, 1873, a large congregation had assembled, eager to witness the interesting ceremonies. Many may indeed have been drawn by no higher motive than curiosity; but the hearts even of these must have been solemnized by the chaste, beautiful and suggestive decoration which decked those venerable walls.

Appropriate texts from God's Holy Word met the eye on every side, telling us we were no idle spectators of a drama, but actors in a living present, linked with those scenes which have no "dead past," and whose future stretches on to the Throne of the Great Eternal. On the north wall of the Church we read, in letters of living green, "REMEMBER ALL THE WAY THE LORD THY GOD HATH LED THEE," words which gave to our Centenary the sanction of a divine command. High above the Chancel grateful hearts had raised an "EBENEZER," and written in strong relief, "HITHERTO HATH THE LORD HELPED US;" a devout and loyal recognition of the loving kindness of a century. And as past mercies are a pledge of future good, Faith had written on the southern wall, "SHE SHALL STILL BRING FORTH FRUIT IN OLD AGE;" while over the gates of our Sanctuary rose the aspiration of every heart, "PEACE BE WITHIN THY WALLS." Over the mural tablet of Washington, on the north of the Chancel, was the text, "THE LAW OF HIS GOD WAS IN HIS HEART," and beneath, the words, "ELECTED VESTRYMEN OF THIS PARISH, A. D. 1765," while the marble itself was adorned with a wreath and cross of pure white flowers. On the south over Lee's tablet, "MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT;" underneath, "CONFIRMED IN THIS CHURCH, A. D. 1853." On this too was placed, as a tribute to his great leader, from one of his surviving soldiers, a floral wreath and anchor. Three gothic arches, covered with evergreens, formed a perspective in the Chancel, the centre

one surmounted by a cross, three feet high, of flowers of God's creation. From this centre arch were suspended the words in large text, "CHRIST CHURCH." From either side arch, the dates 1773 (Old English) and 1873 (Modern), all formed with evergreens and white flowers. Above "Christ Church," in the centre arch, was a gas star, and below, just above the Communion Table, in letters of shining white, Earth's purest emblem of that purer robe we are to wear at the Marriage Supper of the Lamb, the old, familiar words, "ANGELS, AND LIVING SAINTS AND DEAD, BUT ONE COMMUNION MAKE." The Bible and Prayer Book of olden times were used on this occasion; the former once Washington's and presented to the Church by G. W. P. Custis, Esq., of Arlington, in 1804. On the table were the old Parish Registers, dating back to 1765, and copies of the "Contract for Building the Church," and of "The Act of Consecration." The full Evening Service was read; the lessons being selected from Deut. IV. 1-10, 25-40, and Hebrews XI.

After the hymn, "I love Thy Church O God," the Rector read the following "Historical Sketch."

The Rev. Philip Slaughter was then introduced, who celebrated the old Church and its worthies in verse, which we will not trust ourselves to characterize further than to say that it was to the full worthy of its high theme. We will only add that the recital of the poem electrified the crowded congregation and kindled an enthusiasm which was with difficulty restrained by the sacredness of the place.*

The services of the first evening closed with the hymn, "Lo, what a cloud of witnesses, etc." Nor must we omit our tribute to the beautiful music which made another charming feature of the occasion.

But what word painting can give an idea of the second evening, when the Holy Communion was administered, and many, who for years had been separated, joined voice and soul in the service for "All Saints' Day." Children of the Church, whose paths in life had led them far apart, met together once more, to kneel at their Father's Board.

Even a more densely crowded attendance than the previous night marked the increased interest. The services were in full harmony with the occasion, beginning with the hymn, "O Paradise, O Paradise." Then the Ante-Communion Service was read, and the hymn, "Hark! the sound of holy voices."

* We regret our inability to present this beautiful poem to the public. Neither the official request of the Vestry nor the most earnest private solicitations have been able to overcome the author's too modest estimate of its merit.

The Rector struck the key note of the rich prelude to the service by quoting, "Angels, and living saints, etc.," which vibrated through all hearts and tuned them to unison, as chord after chord was touched, waking sweetest memories, highest resolves, purest hopes. He was followed by Rev. Cornelius Walker, D. D., (a former Rector) and Rev. Philip Slaughter, each leading our thoughts from the Communion of the Church below to that time of Christ's own promise, when in our Father's Kingdom we shall drink anew of the fruit of the vine. This deeply impressive service influenced all present. The large congregation remained through the entire Communion. An unusual stillness reigned and it was observed that many, after communicating, seemed to forget to rise from the Chancel rail—so absorbed were they by the holy memories and meditations of the occasion.

It seemed most fitting that the services of the following Sunday should catch the sweet echo of that glad time, and that as we crossed the boundary of another century we should hear the words of the Lord, "Speak unto the children of Israel, that they go forward."*

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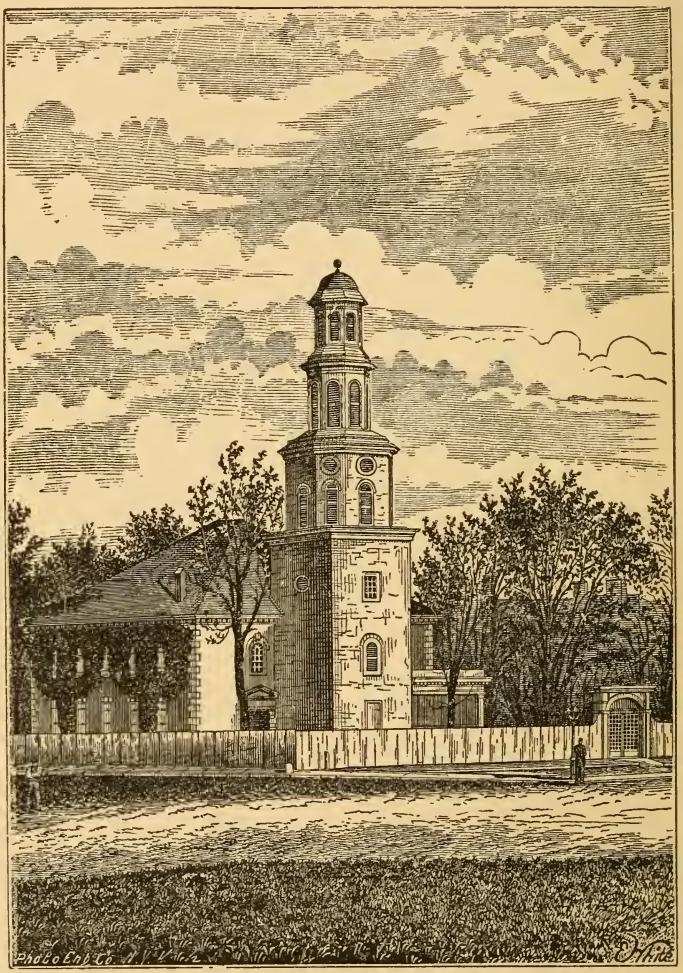
* This was the text of the sermon preached the following Sunday by the Rector, that day marking the close of the sixth year of his Pastorate of this Church.



OLD CHRIST CHURCH.

# HISTORICAL DISCOURSE.

## BY THE RECTOR, REV. RANDOLPH H. McKIM.

"THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD THY GOD LED THEE."—*Deut. viii.* 2.

WE ARE here to-night, my brethren, to celebrate the 100th Anniversary of the day when these venerable walls were married to the services of our Holy Religion. We gather like children and grandchildren around their aged mother to commemorate her wedding day, to place affection's crown upon her dear old brow, and to invoke Heaven's choicest blessing upon her declining years.

The Present is ever the daughter of the Past, and therefore, there is something of the sacredness of a *filial affection* in the instinct which prompts us to do honor to ancient buildings and relics of the past. And although we have here no "massive walls whose date o'erawes tradition." nor ancient minster, which claims and holds the sacred dust of kings, heroes and sages of the olden time, yet is this sacred building, (simple and unadorned in its architecture, a building of yesterday by comparison with the cathedrals and abbeys and castles of the old world,) possessed of a history truly illustrious and which well deserves commemoration. But we are here not merely to gratify an instinct, however sacred, nor to indulge a sentiment, however hallowed, but to sit at the feet of the Past, as it is represented and embodied in this sacred edifice, and listen to the lessons it may teach. "'Tis greatly wise," says the poet, "to talk with our past years;" and a greater than Young has said, by inspired authority, "Ask now of the days that are past." It is this which we wish now to do—to listen to the story of a century—to remember all the way which the Lord our God hath led us, and our fathers, in this Holy Place, for an hundred years. It may be that contact with the past will quicken our souls to anew life for God, new gratitude for His goodness, new zeal in His service, even as the dead man revived when his body touched the bones of the prophet.

On such an occasion it would be proper that "Days should speak and multiude of years" declare the story of the past: but it falls to my lot, as Rector of this Church, to endeavor, as best I may, to sketch its history this evening. If I can gather but a few of the ripe lessons which cluster thick about these venerable walls we shall not have met here in vain to-night.

On the first day of February, 1765, by virture of an act passed the previous year, (being the 4th, George III,) the Parish of Fairfax was created out of a portion of the Parish of Truro. On the 28th of March, the same year, a vestry was chosen, consisting of twelve gentlemen, one of whom was Col. GEORGE WASHINGTON, then just thirty-three years of age. His name stands *fifth* on the list, he receiving two hundred and seventy-four votes; while John West receives three hundred and forty, Chas. Alexander three hundred and nine, William Payne three hundred and four, and John Dalton two hundred and eighty-one.* It appears thus that the Parish organization dates back one hundred and eight years, and it further appears from the records that there were two churches then in the Parish, doubtless of a very early date. The one at the Falls, known as "Falls Church," and the other at Alexandria, known as "The Lower Church."† The exact situation of the latter building is unknown, but it appears quite certain that it did not occupy the site of the present edifice. If tradition can be relied on, the Church at the Falls was the Parish Church, and the one at this place "The Chapel of Ease." The respective dignity of the two churches is indicated by the comparative emoluments of the office of sexton in the same; for, in the year 1766, Gerrard Tramill, sexton at the Falls Church, receives a salary of five hundred and sixty pounds of tobacco, while John Rhodes, sexton at Alexandria, receives only five hundred pounds of the same article!

That the Chapel at Alexandria was neither a very elegant nor a very substantial structure may be inferred from the fact that, upon the completion of the new Church at the Falls, the old structure at that place was sold by the Vestry for £7 10s.

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* The first record in the Vestry book bears date August 26, 1765, and Washington's name is not on the list of Vestrymen. Probably he found it it more convenient or deemed it more important to act as Vestryman for Truro Parish, to which he was elected the same year, and so "may have" resigned his place in the Vestry of Fairfax.

† Through the kindness of the CENTURY Co., we are able to insert a wood cut of Old Pohick Church, which, being nearer to Mt. Vernon, enjoyed more of Washington's fostering care than even Christ Church, Alexandria. The two churches are twin sisters; of each Washington was elected Vestryman; in each he was a frequent worshipper. It is said that Old Pohick, then a ruin, suggested Bishop Coxe's ballad, "Old Churches." At the request of a friend we append a verse or two:

The need for larger and better church buildings had now become apparent, and accordingly, in the month of November, 1766, the Vestry ordered a levy to be made upon the inhabitants of the Parish, of thirty-one thousand one hundred and eighty-five pounds of tobacco, for the purpose of building two new churches, one at the Falls, the other at Alexandria. In January, 1767, James Parsons agrees to build the latter Church for six hundred pounds sterling, according to contract, which for quaintness might be placed among the curiosities of literature, and for minuteness of specification might furnish a model for modern building committees.*

The architect bore the illustrious name of *Wren*, but truth requires us to state that it was not the great *Sir Christopher*, who had been laid to rest in the crypt of St. Paul's half a century before, but

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"And didst mark, in thy journey, at dew-dropping eve,
Some ruin peep high o er the way
With rooks wheeling round it, and bushes to weave
A mantle for turret so gray?
Did ye ask if some lord of the cavalier kind
Lived there when the country was young?
And burned not the blood of a Christian to find
How there the old prayer-bell had rung.

"And did ye not glow, when they told ye the Lord
Had dwelt in that thistle-grown pile;
And that bones of old Christians were under its sward,
That once had knelt down in its aisle?
And had ye no tear-drops your blushes to steep,
When ye thought o'er your country so broad
The bard seeks in vain for a mouldering heep,
Save only these churches of God?

"O ye that shall pass by these ruins again,
Go kneel in their alleys and pray,
And not till their arches have echoed Amen,
Rise up and fare on in your way;
Pray God that those aisles may be crowded once more,
Those altars surrounded and spread,
While anthems and prayers are upsent as of yore,
As they take of the wine cup and bread.

"Ay, pray on thy knees that each old rural fane
They have left to the bat and the mole,
May sound with the loud pealing organ again,
And the full swelling voice of the soul.
Peradventure, when next thou shalt journey thereby,
Even-bells shall ring out on the air,
And the dim lighted windows reveal to thine eye
The snowy-robed pastor at prayer."

*The shingles were to be of the best juniper, ¾ inch thick, 18 inches long, and to show 6 inches; the mortar for the outside of the wall to be two-thirds lime and one-third sand; for the inside one-half lime and one-half sand. The arches and pediments to be in the Tuscan order; the altar piece, pulpit and canopy in the Ionic order.

OLD POHICK CHURCH.

*James Wren, gentleman.* We are not prepared, however, to combat the theory that the architect of St. Paul's Cathedral and of Christ Church may have been near relations!

Contractors an hundred years ago would seem to have been men of like fallibility with those of the present day. So, at least, it happened in this instance. For, in 1772, James Parsons having failed to finish the Church, the Vestry made agreement with Col. John Carlyle to complete the same for the additional sum of £220; and on the 27th day of February, 1773, the building is formally delivered over to the Vestry, and by them pronounced completed "in a workmanlike manner." On the same day, ten of the pews being offered for sale, Col. George Washington becomes the purchaser of pew No. 5, for the sum £36 10s.—the highest price paid.*

It is then one hundred and six years since the foundation of this venerable building was laid; and one hundred years since it was actually completed and occupied for the worship of Almighty God.

Its history naturally divides itself into two epochs, the first extending from 27th of February, 1773, to 28th of March, 1785, when the first Vestry was elected under the act incorporating the Protestant Episcopal Church; the second, including the period from that event to the present time.

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## I—The First Epoch

Carries us back to a time when the Episcopal Church was the established church of the Commonwealth of Virginia, and subject to the jurisdiction of the Bishop of London. Accordingly the Vestry elect were required to subscribe to be "conformable to the doctrine and discipline of the Church of England, as by law established."

In consequence of this relation between the Church and the State, the functions of the Vestry extended to a variety of matters of a strictly civil nature. By their puissant degree the tithe collector went forth to levy upon every land owner in the Parish. Under their authority the "processioners" surveyed and established all land boundaries. To the Church Wardens it pertained to bind appren-

*The dimensions originally proposed (40 x 60 ft.) were enlarged (to 50 x 60 ft.) to admit of ten additional pews, which were accordingly sold to meet the increased expenditure. The remaining forty were doubtless, as in the case of Falls Church, "allotted to the Parishioners according to dignity."

tices to their masters—record of the indentures being duly made in the Vestry Book. To them were paid the fines for the violation of sundry penal statutes. Thus, in 1775, we find the following entry in the proceedings of the Vestry: "By cash received of Mr. Wm. Adams, for the several fines for deer killing out of season, delivered to him by Mr. Bryan Fairfax, £2 10s., "and in 1778, the following:

| | £ | s. | d. |
|---|---|---|---|
| "By Lawrence Monroe, for gaming. . . | 2 | 10 | 0 |
| " Thos. Lewis, for hunting on Sabbath . | | 5 | 0 |
| " John Lewis, " " " " . | | 5 | 0" |

Upon the Vestry also devolved the Relief of the poor, the medical care of the sick, the charges for the burial of the dead, the maintenance of the blind, the lame, the mained; also of foundlings and vagrants, and it is but just to add that the trust seems to have been conscientiously and faithfully discharged by the several Vestries of the Parish, and the tithes of the people as freely used for these charitable purposes as for the maintenance of religion. One of the charges in the year 1770 is worth recording: "To Townsend Dade, for sitting a poor man over the ferry, twenty-four pounds tobacco."

The following indicates commendable *caution* on the part of the Vestry in incurring expenses for medical attendance, and at the same time *confidence* on the part of the physician employed: "Dr. Robt. Lindsay undertakes for to make a cure of Wm. Graham, at 100 p. ct., on his medicines, each portion at four pounds."

The accounts of the Vestry during year 1779 afford a curious illustration of the high prices which prevailed during the Revolutionary War. Thus an account is rendered "for cloth for the poor at £5 sterling per yard; for linen for the same purpose at £1 4s. per yard; for 1 pair of shoes, £6; for broadcloth, £9 per yard; for two bottles wine and bread for the communion, £6 18s."

In 1780 prices ruled still higher, thus: "One pair stockings for a pensioner, £12; 6 yards linen, £63."

We will tax your patience with but one more entry from these ancient cash accounts. We introduce it for the purpose of showing that still another illustrious name, hitherto strangely overlooked, must be added to the roll of honor of this venerable Church. In the year 1784 the Parish of Fairfax is "Dr. to WILLIAM SHAKESPEARE fer keeping a poore child, £800."

We felt it a sufficient reward for weary hours spent in perusing the dry and musty pages of the old Vestry Book to have made the discovery that this venerable Parish numbered a William Shakespeare among its worthies! To antiquarians more deeply versed than ourselves we leave the task of deciding whether any collateral

relationship existed between the Bard of Avon and his namesake of the Potomac. We will only express our conviction that no conclusion prejudicial to *our* Shakespeare's genius can justly be drawn from the absence of any reference to the subject in the Vestry Book. That ancient record moves on, its stiff and stately course unaffected by the changes and convulsions of a century; neither the Revolutionary War, nor the several wars of the present century, disturb for a moment its even flow, nor reflect so much as a passing shadow in its dull surface. It could not, then, be expected that it should deviate from its course in order to catch up and carry down to posterity the evidences of a poet's genius.

Twenty-seven gentlemen discharged the duties of Vestrymen from 1765 to 1784. Let me call the roll:

Elected in 1765, John West, William Payne, jr., Thomas Wren, William Adams, John Dalton, Edward Duling, Richard Sanford, Daniel French, Thomas Shaw, Townsend Dade, Charles Broadwater, Edward Blackburn. In 1766, James Wren. In 1767, Henry Gunnell. In 1776, Henry Dame, Richard Chichester, Thomas Triplett. In 1777,* Charles Alexander, Pressly Cox, Richard Conway, John Hunter. In 1778, George Chapman. In 1780, William Herbert, John Parke Custis. In 1781, Robert T. Hooe. In 1783, William Brown, George Gilpin.

The first minister of this Church was Rev. Townsend Dade. He was ordained by the Bishop of London, and on December 30th, 1765, having produced his credentials, was received as the Incumbent. His salary was seventeen thousand two hundred and eighty pounds of tobacco, to which two thousand five hundred pounds were added for the deficiency of a glebe! In 1770 a tract of above five hundred acres was purchased from one Daniel Jennings, at 15 shillings per acre, and upon this in 1773, the Vestry caused to be erected a *glebe house* or parsonage, with dairy, meat house, barn, stable and corn house, for the sum of £653. It would be thought that a glebe house and farm thus provided was sufficiently complete, but, in 1777 it was discovered that one thing yet was needed—*a hen house!* And forthwith a hen house was ordered, to be 16 ft. by 10 ft., of hewn logs, to have "two ballard doors," with a partition through the middle.†

Touching the character of Mr. Dade, and his efficiency as a min-

*John Muir elected, but declines.

†A minute on the Vestry Book, at this period, establishes the fact that the surplice was used in Virginia as early as 1774. It is as follows: "Ordered that the Church Wardens purchase as much linen as will be necessary to make two surplices, and have them made."

ister, nothing favorable has come down to us. It terminated at the request of the Vestry, in June, 1778.

Rev. SPENCE GRAYSON now made application to be received as the minister of the Parish, but the Rev. Mr. WEST, probably from Maryland, was elected. He was a man of high character and universally respected. He took charge December 1st, 1778, but resigned the following February, whereupon Rev. DAVID GRIFFITH was immediately elected.

And what manner of man was David Griffith? Born in the State of New York, educated partly there and partly in England, he prepared himself for the medical profession, and having taken his degree in London, spent several years in the practice of the healing art in the interior of his native State. His mind, however, turning to the ministry of the everlasting Gospel, he again crossed the ocean, was ordained in London, A. D. 1770, by Bishop Terrick, returned to America, and, after a brief service as a missionary, in Gloucester County, New Jersey, was installed as Rector of Shelbourne Parish, Loudoun County, Virginia, A. D. 1771. Here he continued till the year 1776, when he went forth to share the hardships and dangers of the camp and battle-field as Chaplain of the Third Virginia Regiment.

"He is represented," says Bishop Meade, to whom I am indebted for the foregoing facts, "as a man of good size and appearance, and pleasing manners, and as enjoying the confidence of Washington and the Army. Tradition says that on the night before the battle of Monmouth he sought an interview with General Washington, and in the presence of his aids, bade him beware of General Charles Lee, though he was not at liberty to give his reasons or authority."—*Old Churches, &c., Vol. 11, page 263.*

That a clergyman so thoroughly identified with the Revolution as Dr. Griffith should have been unanimously chosen to be their Rector, shows that the Vestry and Congregation of this Church were in hearty sympathy with the patriotic cause, and adds another incidental proof in refutation of the slander so loudly proclaimed of late, in certain quarters, that the Episcopal Church was hostile to the independence of the thirteen colonies.*

*That many of the clergy, who, as Englishmen were naturally prejudiced in favor of the Mother Country, were tories, is unquestionably true; but that the Episcopal Church, as such, was disloyal to the Patriot Cause, can never be substantiated while the names of Patrick Henry, James Madison, George Mason, George Washington, and their distinguished compatriots survive. The leaders in battle, and in council, in speech and in action, so far as Virginia was concerned, were, almost to a man, Episcopalians.

Dr. Griffith exercised his ministry with fidelity in this Parish, preaching both here and at Falls Church, from 1780 to 1789.

"During the greater part of this time General Washington was his parishioner, and Mr. Griffith was a welcome visitor at Mount Vernon." After the close of the war, in those days of darkness and distress for the church in Virginia, Dr. Griffith was her firm, unflinching, and able champion. Let it be added that he was equally zealous in advocating measures of reform for both clergy and people. To him belongs the honor of being the first to propose a convention of the Church in Virginia. He was also the first Bishop elect of this Diocese, but owing to the depressed state of the Church, the funds necessary to defray the expenses of his voyage to England for consecration were not raised! He died at the house of Bishop White, in Philadelphia, while in attendance upon the General Convention, in the year 1789.

Before closing this part of our Record let us endeavor to picture to ourselves the appearance of things in this venerable edifice on a Sunday morning, say in the year 1776. The Church of that picture must stand, not as now, surrounded by clustering rows of dwellings, but isolated, amidst an extensive growth of forest trees. It must have no steeple, like that which now lifts its head above the tree-tops, seen like a beacon from afar, nor must its worshippers tarry the silver tones of the bell which now summons us hither. Its *interior* aspect also must be greatly changed. These capacious galleries must disappear; these seventy-two pews must give place to fifty of a very different style: stiff square, and high—effectually preventing the occupants from unprofitably gazing at each other when they should be attending to their devotions, but, unhappily, affording great facilities to those disposed to nod during the sermon to gratify their wish without detection by their brethren in other pews—though the sleeper could hardly expect to escape the eye of the minister, (supposing that gentlemen to lift his eye *occasionally* from his manuscript,) from his lofty station beneath the sounding board in the high old pulpit. Such is the Church of 1776. But how shall we picture the congregation which SUSANNAH EDWARDS, the sexton, ushers up those tile-paved "isles" to the seats allotted to each "according to dignity!"

We should have to fill this Church with families few of which are represented here to night. Mrs. William Payne would doubtless be here in her special seat, "upon the upper platform," provided at her husband's expense, with the consent of the Vestry, in consideration, no doubt, of her deafness! Colonel Washington, so scrupulous always in attending the services of the Sanctuary, would be in his accustomed seat in yonder pew. And there, two, would be the Wests,

and the Muirs, the Flemings, the Carlyles, the Custises, the Ramsays, the Daltons, the Alexanders, the Adamses, the Wrens, the Herberts, the Paynes, the Dulings, the Sanfords, the Frenches, the Shaws, the Broadwaters, the Blackburns, the Darnes the Gunnells, the Chichesters, the Tripletts. the Coxes, the Browns, the Gilpins, and the Hooes. But when we have called their *names* we have done all we *can* do. Their antique dress, their manners, their countenances, their characters—this, and much more, we have no means of describing, and so must leave our picture incomplete and pass on to the *second* period of our record.

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## II—Second Epoch.—March, 1785-1873.

The close of the Revolutionary War, and the passage of the act incorporating the Protestant Episcopal Church, in 1784, introduce us to a new phase of the history of this Parish. The civil functions of the Vestry have ceased, and henceforth the record-book is no longer burdened with lists of civil contracts entered into by the Church Wardens, or with long entries of moneys, ( or rather of tobacco ), expended for eleemosynary purposes. The Church has been disestablished, and henceforth there is no more mention of levies ordered, or tithes paid, or to be collected by distress warrant. From this time the services of religion are to be maintained by the voluntary offerings of the people.

It is interesting to note that the first person to set an example of liberality for the support of the Church was George Washington. A formal document appears upon the Vestry Book, in which he and seven other gentlemen agree that the pews owned by them, "in the Episcopal Church at Alexandria," shall be forever charged with an annual rental of 5 pounds sterling. His well known signature is appended—it is the only instance in which it appears in the book. It must have been largely owing to his example, in connection with the popularity, and zeal, and ability of Rev. Dr. Griffith, that we find this Parish flourishing and growing at a period when the Church generally was in a lamentably depressed condition. In the year 1787 it was found necessary to erect galleries to accommodate the congregation, and the twenty-four pews there are quickly disposed of.

Dr. Griffith was succeeded, in 1790, by Rev. Bryan Fairfax, who was formerly a Vestryman and Delegate to the Convention. He was ordained by Bishop Seabury, 1786. It was he who endeavored to dissuade his friend and neighbor, General Washington,

from the war with England; but owing to his prudence and great worth, he continued, to the last, to enjoy the confidence and esteem of Washington and of the patriots who directed the affairs of Fairfax Parish. Nothing has come down to us concerning his preaching, but that his sentiments were evangelical is evinced by his selecting such a man as Rev. Bernard Page to be his assistant. His ministry was a brief one, but he seems to have impressed his congregation with a very cordial sense of his zeal and piety. The Vestry, in declaring their regret of his resignation, make especial mention of his "uncommon disinterested conduct" in assigning the moneys due to him for pew rents to the Vestry, to be by them disposed of for the purposes of the churches he lately had under his care.

He was succeeded, 1792, by the Rev. THOMAS DAVIS, whose ministry was prolonged to fourteen years.

BISHOP MEADE dose not speak favorably of him, but it ought to be stated that when he announced his purpose to remove from the Parish, the Vestry, "on behalf of themselves and the congregation," presented "their warmest acknowledgements for his able and exemplary exertions in the cause of religion," and assure him that "he carries with him the affections and good wishes of his late congregation." His wife sleeps yonder in the church-yard.

The old record enables us to give a picture of the congregation as it was in the year 1803, during the ministry of Rev. Mr. Davis just 70 years ago. There were 31 pews below stairs and 16 in the galleries, (all square.) If we could have looked in on the congregation assembled here some bright Sunday 70 years ago we should have seen the pews on the north of that north aisle occupied by the Atkinsons, the McLeans, the Gillieses, the Davises, the Jamessons, the Dades, the Alexanders, the Reileys, the Denneys, the Powells, the Kerns, the Harrisons, the Lyles, the Roses, the McKinneys, the Robertses; on the south side of the same aisle, we should have seen the Halls, the Wilsons, the Pottses, the Hodgsons, the Williamses, the Fitzhughs, the Pattons, the Coelres, the Bousals, and the Wattses; on the north side of the south aisle, the Fendalls, the Fitzhughes, the Herberts, the Diblois, the Winterberrys, and the Buttses; on the south side of the south aisle, the Taylors the Chapins, the Tuckers, the Daingerfields, the Douglasses, the Lawrasons, the Dades, the Slacums, the Mandevilles, the Deneales, the Robertses, the Newtons, the Gadsbys, the Reslers and the Ways.

Raising our eyes to the north gallery, we should have seen the Muncasters, the Keiths, the Heiskells, the Craiks, the Swanns, the Simms, the Hooffs, the Marstellers, and the Girds; and in the south gallery, the Thompsons, the Robertses, Nicholls, the Hooes, the

Lees, the Conways, the Gilpins, and the Dulanys:—in all sixty-five families.

What changes have taken place, even in a conservative community like this, in the space of three score years and ten! Not only has the congregation that gathered under this roof then passed away, but the *families* themselves have most of them disappeared from amongst us! We have called over the roll of sixty-five house holds, and but *nine* are here to-night to answer to their names as members of the congregation of 1873!

Before resuming our notices of the Rectors of the Church we will enumerate some items, which may be interesting to some of you, in the order of their occurrence:

In 1804, George Washington Parke Custis, Esq., presented to the Parish a Bible, published in 1772, formerly the property of General Washington.

In 1805, "The Star Fire Co." obtained permission to erect their engine house, which now stands on the southeast corner of the Church Lot. Since remove.

In 1807, immediately after Rev. Mr. Gibson took charge of the Church, it is ordered "that the Church Wardens procure a *surplice* for the use of this Church."

In 1808 the new Burial Ground is purchased and laid off, and the following year it is ordered that interments shall cease in the Church Yard. However, in 1815, PETER WISE asks and obtains permission to be interred in the Church Yard, beside his deceased wife, "when occasion shall require!" Having relaxed the rule in deference to conjugal affection, the Vestry could not resist the appeal of public gratitude; accordingly in 1840, the remains of CHARLES BENNETT are interred on the spot now marked by his monument.

In 1809 an order is passed for the alteration of the "altar"—also a contract for a new roof, which was again renewed in 1845.

In 1810 the organ was introduced. In this year Mrs. COOK'S name first appears as sexton. She filled the office till 1821, when she was retired on an annuity. Her peculiar dress and physiognomy; her stately manner of ushering persons into their pews *and locking the doors upon them;* and the almost military air with which she patrolled the aisles, alert to detect and prompt to suppress any violations of order, are familiar to some of you.

Various changes have been made from time to time in the Church besides those already mentioned. Thus, in 1811, the west aisle was

added. It is doubtful whether the Church was warmed previous to 1812, when the chimneys were erected.

In 1816 and 1817 some of the old square pews were divided. In 1821 the rest of the pews were also divided, Washington's pew among the number. The latter was restored to its former shape in 1837; was again altered, however though soon a second time restored. In 1816 the bell was purchased at a cost of $538.87. In 1817, some one was found sacrilegious enough to propose to *remove the Church out of the way to let Cameron street go by!* And the Vestry *consented*, provided the city would build another, on the same lot, in all respects alike! In 1818 the steeple was erected, and in the same year Captain JAMES CROUDHILL presented the baptismal font—the same, I believe, now in use. In 1820 the venerable Washington Society received permission to hold its anniversary meeting, on the 22nd of February, in Christ Church. The same year the Convention of the Diocese of Virginia met in this Church. In 1821 the parsonage on Washington street was conveyed to the Church, in part payment for the glebe land sold to Walter Jones. In 1834 the Vestry Room under the tower was built. In 1837 a new Communion Table was procured, and in 1840 a new organ. In 1853 the Church was lighted with gas, the pews all altered, the floor raised six inches, and the porch at the southwest entrance constructed. In 1854 the new Lecture Room was built; (the old one stood on Washington street, north of the engine house). In 1856 lightning rods were affixed to the Church. In 1867 the present Lectern and Communion Table were placed in the Chancel. In 1870 the twin tablets to the memory of George Washington and Robert Edward Lee were inserted in the eastern wall.

But to return to our notices of the Pastors of this Church. Rev. Mr. GIBSON succeeded Mr. Davis in July, 1807. His ministrations at first were very popular, but some misunderstanding arising, he precipitately resigned in November, 1809. The Vestry promptly accepted his resignation; but there was a difference of sentiment between the Vestry and a portion of the congregation on this subject, which resulted in the formation of St. Paul's Church, with Rev. Mr. Gibson as Rector.* We are happy in being able to add that, like the dispute between Paul and Barnabas when they parted company on the question about John Mark, this division in the congregation has turned out for the furtherance of the Gospel, so that to-day we behold two Churches with Congregations each much more numerous than the original one.

The humiliating history of the Rev. Mr. BARCLAY, who ministered

* The structure in which that congregation now worships is of more modern date.

here from March, 1810, till April, 1811, need not be touched upon here.

Here let me pause for a moment to remark upon the condition of religion in the Parish at this period. It was very sad. The infidelity of the French philosophers, introduced during the war, had been only too successfully propagated since. The worldliness of several of the Pastors of the Church had not only brought religion into contempt in the eyes of non-professors, but had produced its pernicious though natural fruit among the members of the Church.

But the dawn of a better day was at hand—the old Church was to emerge out of her darkness, and the glory of the Lord was to rise upon her. He who walks in the midst of the golden candlesticks and holds the stars in His right hand was about to send to this Parish a man after His own heart, an ambassador of Christ, whose credentials were as clear as his message was authoritative; and he too but the first of a bright constellation of stars which were to rise, one by one, to shed upon the congregations of this Church the light which *their* souls had reflected from the "Sun of Righteousness."

It was the year 1811, when, in response to the urgent appeal of the Vestry, WILLIAM MEADE became the Rector of this Church. We must dismiss from our minds, however, the figure of the venerable *Bishop*, as most of us remember him, and summon imagination to our aid, if we would picture to ourselves the William Meade whom God graciously sent to this Church sixty-two years ago. We must place before our mind's eye a beardless youth, scarce one-and twenty, clad in a homespun suit, and proclaiming the Gospel of a crucified Redeemer in a voice whose silvery tones at once commanded attention, and with a simplicity of diction and earnestness of manner which rarely failed to impress his hearers.

> "No studied eloquence was there displayed,
> Nor poetry of language lent its aid,
> But plain the words that from the preacher came;
> —A preacher young and all unknown to fame,
> While youth and age a list'ning ear inclined,
> To learn the way the pearl of price to find."

The man, the theme and the manner of delivery were all new to the people. The Church became thronged with large and attentive congregations. The fame of the youthful preacher from the mountains of Virginia reached the Capitol yonder, and a goodly number of the Members of Congress and other distinguished men were attracted to hear him. They came to hear *Mr. Meade*, but they were disappointed in that—they heard *Christ*, the power of God and the wisdom of God. Yes, within these venerable walls the gifted and brilliant John Randolph, of Roanoke, listened repeatedly to the message of redemption, "The old, old story of Jesus and His love,"

simply, clearly, earnestly told! That faithful testimony, my brethren, was not without its effect. The great politician trembled before the youthful preacher. Several years afterwards he wrote a letter to Mr. Meade, in which the following language occurs. "Give me your prayers; I have a most earnest desire for a more perfect faith than I fear I possess. What shall I do to be saved! . . Lord be merciful to me a sinner! . . When I reflect on the corruptions of my nature I tremble whilst I adore. The merits of an all atoning Saviour I hardly dare plead. Help, Lord, or I perish! . . Your afflicted friend, John Randolph, of Roanoke."

Here, too, James Milnor, then M. C. from Philadelphia, sat and heard the constraining love of Christ set forth, at the very crisis when the great question of life was trembling in the balance. Who can help indulging the thought that the voice of William Meade was God's chosen instrument for calling this future leader of the armies of Israel from the service of the world to the service of Christ and His Church!

In eighteen months Mr. Meade felt it imperative upon him to terminate his ministry in Alexandria. He induced the Vestry to choose as his successor his intimate and beloved friend, Rev. OLIVER NORRIS, of the Diocese of Maryland. His ministry continued for the space of twelve years, beginnig on the 1st of July, 1813, and terminating only with his life in the month of August, 1825. Before speaking of his character as a man and a minister, let me briefly advert to several events which signalized his Pastorate. It was in the first year of his labors that this sacred building was first called "*Christ Church;*" (the name appears in an order directing the Communion Service to be so marked), so that Mr. Norris was in strictness the *first* minister of *Christ* Church.*

The next year, 1814, on the 9th day of June, the Church was solemnly consecrated by Bishop Claggett of Maryland, under the style and title of "Christ Church;" and no doubt it was done in due form and with all possible solemnity, for the Bishop was a man of gigantic stature, and possessed of a voice proportionate to his size, and it was his custom to proceed solemnly to the Church, in his robes of office and wearing his mitre! The first Confirmation at Christ Church, of which we find any record, was performed by Bishop Moore, on the 12th day of June 1814, when twenty-nine persons consecrated themselves to the service of God in that rite. The original certificate of this Episcopal act, with the Bishop's signature, is preserved among the archives of the Parish. These

* In a paper dated March, 1813—a list of persons belonging to this Church, but confirmed in St. Paul's—it is called the "Old Episcopal Church."

persons were the first fruits of Mr. Norris' ministry. The number is the more significant when it is added that forty-three persons belonging to Christ Church had been confirmed the previous year in St. Paul's Church—these the fruits of Mr. Meade's labors. This Confirmation is of interest from another point of view. It was in all probability Bishop Moore's first official act as Bishop of Virginia.

In 1841 the Convention met in this Church, Bishop Moore presiding. It was the last Convention he ever attended. Before the next spring the Diocese was mourning her faithful father. Does it not impart additional sanctity to this venerable House of Prayer that it should be thus intimately associated with the commencement and the close of the Episcopate of that truly venerable and apostolic man, the St. John of the American Church?

But to return. We have said that Mr. Norris labored twelve years in this Parish. They were years of blessing and of peace to the favored people who enjoyed his ministrations. Faithfully and affectionately he warned and exhorted his congregation from the pulpit. Of him it might be said:

> "He bore his great commission in his look,
> But sweetly tempered awe, and softened all he spoke,
> Letting down the golden chain from high,
> He drew his audience upward to the sky."

"My brethren," said Mr. Meade, in his funeral sermon, "*a man of God, a minister of Jesus Christ* has been amongst you!" And what were the themes on which he delighted to dwell? The same high authority declares, "The precious Saviour was the constant theme of his preaching, his chief delight while living, and sweet consolation when dying. 'None but Jesus!' 'None but Jesus!' were almost his dying words."

But it was chiefly as a Pastor that Mr. Norris excelled. Like his adorable Redeemer, the Chief Shepherd of the flock, he called his own sheep by name and they knew his voice. And lovingly and tenderly did he lead them in the paths of righteousness. Quick was his sympathetic heart to respond alike to their joys and their sorrows. "In all their affliction he was afflicted," he wept with them when they wept and rejoiced with them when they rejoiced. He taught them not only publicly, but from house to house, warning every man and entreating every man; he took heed to *all* the flock over which the Holy Ghost had made him an overseer, and shunned not to declare to the living and the dying all the Counsel of God.

My venerable brother, who is with us to night and will presently address you, will permit me to quote the account given by him of Mr. Norris' last moments: Some of the scenes around his death-bed were very touching. Mr. Wilmer administered to him the

Holy Communion, and when one of the communicants rose from his knees, during the service, to readjust Mr. Norris' uneasy posture in bed, the old Pastor gently repulsed him, saying with fervor, 'Pray!' 'Pray!' Before he died the bell of old Christ Church rang for service. Mr. Norris recognizing its familiar tones, said to the attendants around his bed, 'Go to Church!' 'Go to Church!' and soon after he closed his eyes and went himself to the Church of the first born in Heaven."

His funeral sermon was preached in this place, on the 18th of September, 1825, by Mr. Meade. It was published by the Vestry, and may still be consulted by those who would know more of the life and character of that saintly man. A more loving tribute was never laid upon the Altar of Christian Friendship.

The Vestry were now called on to make choice of a successor to Mr. Norris. But where should they look for one who could fill the place of such a man of God as he whom they had lost? God graciously directed their minds, and their choice fell on Dr. REUEL KEITH, Professor of Systematic Divinity in the recently established Seminary. I will not dwarf the genius, learning and piety of this remarkable man by attempting his eulogy here. A character so exalted—a mind so massive—a life work so great as his, are not to be crowded into the corner of a picture such as that which I am seeking to present to-night. They should rather be the subject of a distinct portrait, the execution of which should be entrusted to a more skillful hand than mine. Let me borrow the words of one who knew him well, and appreciated him thoroughly: "I seem to see now his tall and stooping figure, his piercing eye, his noble forehead, a 'dome of thought.' and to hear again his silvery voice. Who that ever heard him *pray* our service or lead in social family prayer, can ever forget his *reverence* like that of the seraphim who veil their faces as they bow before the Holy majesty of Heaven? The clothing of humility covered him as it did no other man I ever knew. Of all those bidden to the feast he took the lowest room as that which best befitted him, for he felt that he was less than the least of all saints. His intense earnestness was that of a soul fired with the glory of the Gospel."

To this testimony of Dr. Packard would that I could add the testimony of this venerable Temple itself! If *these walls* could speak what emphatic and glorious witness might they bear to the "wisdom and the Spirit" with which he was wont to deliver his message from the King of Kings! If we could wake the echoes of those solemn tones of his, warning sinners to flee from the wrath to come, and unfolding to the penitent the riches of God's free grace in Christ Jesus, how would this assembly be solemnized! How

would every sound be hushed while the Ambassador of the Most High besought men to be reconciled to God! We might witness such a scene as that which once took place here, when after a sermon of great persuasiveness and power from Dr. Keith, fifty persons in the congregation, being pricked in their hearts, came forward at the conclusion of the service and asked with all the earnestness of the Philippian of old, "What must I do to be saved?"

Surely such a man as Reuel Keith rose in vision before the Christian poet when he wrote:

> "There stands the Messenger of Truth; there stands
> The Legate of the Skies: His theme divine,
> His office sacred, his credentials clear!
> By him the violated Law speaks out
> Its thunders; and by him, in strains as sweet
> As angels use, the Gospel whispers peace,
> He stablishes the strong, restores the weak,
> Reclaims the wanderer, binds the broken heart,
> And armed himself in panoply complete,
> Of heavenly temper, furnishes with armor.
> Bright as his own; and trains, by every rule
> Of holy discipline, to glorious war,
> The Sacramental host of God's elect."

Dr. Keith* was succeeded, in 1828, by Rev. George Griswold, who had acted as assistant to his predecessor for several months. He was a worthy son of the saintly and apostolic Bishop Griswold. If we may judge of his preaching by a sermon from his pen published in "The Prostestant Episcopal Pulpit," January, 1832, we may confidently assign him a high rank, both for ability and earnestness. The sermon is on Idolatry. It concludes with the following passage: "We recoil from an open idolater as from one whose breath is pestilential, as from one who is smitten with a judicial curse. * * * * * * But take the principal now developed *home to your own bosoms;* let this candle of the Lord search the deep places of your souls and bring to light the hidden causes which have withdrawn your allegiance from the living God—then let him that is without sin among us cast the first stone at the benighted inhabitants of India. Happy is the man who can sincerely lay his hand upon his heart and say there is nothing which stands between it and his Maker. Blessed is the man who *has kept himself from idols.* That this blessing may be ours, God mercifully grant, through Jesus Christ. Amen."

Mr. Griswold was highly esteemed and much beloved by the congregation, but, in consequence of ill health, he resigned in the month of June, 1829, went to the West Indies, and soon after died.

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*Dr. Keith was elected November, 1825. In August, 1827, he resigned. The Vestry after ineffectual efforts to secure the services of Mr. Johns, of Maryland, and Mr. Cobbs, of Virginia, re-elected Dr. Keith, in the following November, giving him the service of an assistant. He found it incompatible, however, to combine the duties of a Parish minister with those of a Professor, and again resigned in July, 1828.

After an ineffectual effort to secure the services of Rev. George Boyd, the Vestry invited Rev. JOHN P. MCGUIRE to be their Rector. The ministry of this pious and estimable clergyman was providentially cut short a twelvemonth after it began ( September 1830). His eye sight becoming seriously impaired, he was obliged to tender his resignation. In accepting it, the Vestry placed upon record a testimonial of their regret at the dissolution of the tie between them, concluding as follows: "The Vestry can not omit this occasion to express their affectionate respect and esteem for him, and to add that he leaves them with their sincere wishes for not the only the future comfort and happiness of himself and his amiable family, but for his extensive usefulness in that holy vocation to which he has dedicated himself."

The record of Dr. McGuire's labors in this causes of education, as principal of the Episcopal High School, need not be told here. It is written in the useful lives of many young men who enjoyed the benefit of his careful training and holy example, and who cherish his memory with something of the veneration with which the Rugby boys cherish the name of Dr. Arnold.

Rev. Dr. Benjamin Cutler was now chosen, but declined, Choice was next made of Rev. CHARLES MANN.

The ministry of this venerable and dear brother in this Parish is well remembered by some of you. In his absence I may be permitted to say that it was marked by a clear exposition of evangelical truth from the pulpit, and by unwavering fidelity and firmness in the discharge of Pastoral duty. He was not the man to count the cost when duty called. He still lives at the advanced age of four score and two years, in the active exercise of his ministry, in the neighboring county of Gloucester. He has lost the use of his lower limbs, but refusing to desert his post, he stands on his *crutches* and preaches the everlasting Gospel with undiminished power, and from the pulpit descends to the Table of the Lord and administers the Holy Supper to his people. A few months since he took up his crutches and painfully made his way hither to look once more on this venerable Temple of praise, to climb once more yonder Hill of Beulah, and to unite with his younger brethren in the "Gloria in Excelsis" as he witnessed and heard what God had wrought for that school of the prophets. It was my first meeting with the venerable man, but my whole soul went out to him, when he told me that during all the forty years which have rolled by since his ministry terminated here, he had never a single day omitted to pray that God's blessing might rest upon the Pastor and people of old Christ Church. We had hoped to have him unite with us in these services, but he could not undertake the journey.

His ministry here extended from November, 1830 to February, 1834. It was in part contemporaneous with the ministry of Rev. WILLIAM JACKSON, in St. Paul's Church. The preaching of these two faithful men was instrumental in bringing about a considerable revival of religion and several large Confirmations were held in both Churches. One who was present writes: "I remember at one of these Confirmations, at night, when Dr. Cutler, then Rector of the Church in Leesburg was present, the Chancel was surrounded by, mostly, young ladies, all in white, but among them came up an aged black man, in his shirt sleeves, but clean and neat, his black skin shining through the large holes. The scene made a deep impression on all who witnessed it."

But I must hasten to bring this record to a close. But one more name is wanting to complete the necrology of the Pastors of this Church. It is the name of one who was perhaps, of all others, most completely indentified with this building and the congregation that worshipped here. There have been seventeen Rectors within the century, but *his* ministry covered more than twenty-six years. He was ordained expressly for this Church, and truly for this Church he lived. "Beyond his highest joy he prized her heavenly ways." To its services were given the best energies of his life. He went in and out among this people, sharing their joys and their sorrows, ministering to the poor and the sick, comforting the mourner, encouraging the dying, committing the dead to the tomb, until his presence became associated with the most sacred ties and the tenderest memories of every household in the Parish, and thus he gained for himself that peculiar place in their hearts which is reserved for the *long tried* Pastor, which the *mere preacher* can never approach, and which even the *faithful Pastor* cannot appropriate, save after the lapse of many years spent with one people. But words of mine are superfluous as they must be inadequate to depict Mr. DANA'S character or to estimate his work in this place. Of those long since departed, and known only through the written records of the past, I may speak of some hope of edifying you, but of Mr. Dana I can hope to say nothing which can give you a juster idea of the man than you already possess. He has traced his own character before this community by his life. What then can the *words* of a *stranger* add to the portraiture? Is there not greater probabilty that they will *mar* by misconception or by disproportion? This much, however, I will say, that in the very slight intercourse which it was my privilege to hold with Mr. Dana, I was strongly impressed with his singular *humility*. That rare grace had evidently taken deep root in his heart, and the manifestation of it which I witnessed was very beautiful indeed.

As I review his work in this Parish I may appropriately address

to you the words of Mrs. Sigourney

> "He in the heavenward path hath firmly walked,
> Bearing your joys and sorrows in his breast
> And on his prayers. He at your household hearths
> Hath spoke his Master's message; while your babes
> Listening imbibed, as blossoms drink the dew;
> And when your dead were buried from your sight
> Was he not there?

In 1861 Dr. Dana was called to Port Gibson, Mississippi, where he continued six years, and then removed to Trinity Church, Natchez, in which place he remained till his death, in February last. He carried into these Parishes the same amiable and sterling qualities, as a man and a minister, which made him so beloved in this congregation. The testimonial prepared by the Vestry of the latter Church was a most loving tribute to his memory and his worth, and evinces a very cordial appreciation of his services. To the last, however, Old Christ Church held its place in his heart. Almost his dying breath was spent in blessings upon it and upon the people he had loved and served so long and so well. On the 26th of February, 1873, just after the clock had ushered in Ash Wednesday, he entered into rest, thus appropriately closing his life on the last day of the hundreth year of this venerable Church, to whose service the best part of that life had been given.

I need not remind you that this Church was draped in mourning and a memorial service held as soon as the sad intelligence reached us.

The rest of my story is soon told. On the 22nd of October, 1860, Rev. CORNELIUS WALKER, D. D., was chosen Rector, and continued to hold the position *de jure*, till the month of June, 1866, when he resigned. His actual ministry extended only to the time of the occupation of Alexandria by the Federal troops, in May, 1861, when, with many of his flock, he removed within the Confederate lines. During the war the military authorities first borrowed, and afterwards forcibly held, the Church, which was finally restored to the lawful Vestry on the 2nd of June, 1866.

In August of that year, Rev. A. M. RANDOLPH was chosen its minister. On the 4th of September, 1867, he resigned, to enter upon a new and enlarged sphere of usefulness. (Now Assistant Bishop of Virginia.) If I say nothing more of the ministry and character of these two brethern, it is not because there is not much that *might* be said.

On the 24th of November, 1867, the present Rector assumed charge of the congregation.

And now, dear brethren, having taxed your patience so long, I must bring this sketch to a close. I do so with an unaffected sense

of its imperfection, and with a conviction, stronger than ever, how vain it is to attempt, in one fleeting hour, to tell the story of a century. Much has, of necessity, been left untold, I should like to have dwelt upon the virtures of the patriots of the first Revolution, chiefly of him whose name outshines them all on the roll of fame. I should like to have held up for the emulation of the young men of our time his filial piety, his detestation of profanity and vice of every kind, his reverence for the Sabbath, his unquestioning faith in the Christian religion, and his active efforts for its promotion.

Fain, too, would I have traced the connection of another great name with this Church—a name which the future historian will write side by side with that of Washington, as you have placed their monumental marbles here—the name of a man, who for purity of purpose, nobility of soul, and sublimity of Christian resignation, stands almost without a peer in our history. Yes, I should like to have spoken of the days when ROBERT LEE was one of the boys who helped to bring the evergreens to beautify this Sanctuary at the Christmas season, when he was wont to sit beside his wife and mother, in this Sacred Place, a reverent listener to the preaching of that man of God, Oliver Norris.

Fain, too, would I have depicted that impressive scene which these ancient walls beheld when, in the summer of 1853, Col. Robert Lee dedicated to God a life already glorious, and in the rite of Confirmation renewed his baptismal covenant to be Christ's faithful soldier and servant to his life's end.

And other scenes I should have taken delight in depicting:—the sacred seasons of ordination which, on every alternate year from the foundation of the Seminary till the year 1855, took place here, when these walls resounded with the voices of those apostolic men, Griswold, and Moore, and Meade, and Bedell; when young men, strong and brave, and full of hope, here received authority to go forth as heralds of the Cross wherever the Lord their God should call them.

Ay! brethren, what holy vows have been here breathed to Heaven by this long line of consecrated men, crying, "Here am I, send me!" What fervent prayers for divine direction have ascended from those pews which you now occupy! What tears of conscious weakness have bedewed this chancel rail, as the great commission has been given to those who knelt to receive it!

From this spot, if we mistake not, DUDLEY A. TYNG and CHARLES HOWARD went forth to "stand up for Jesus," till they were cut down in the forefront of the fight! Here JAMES CHISHOLM, meek and unassuming, went forth to stand unappalled amid the horrors of the pestilence, and to die at last a hero and martyr at his post!

From hence, too, went forth that noble band of Missionaries whose names are consecrated in the loving memory of the Church. Here SAVAGE, and MINOR, and PAYNE, and HENNING, and COLDEN HOFFMAN took up the banner of the Cross, that they might carry it across the seas and plant it in faith and hope upon the pestilential shores of Africa! At this Chancel knelt CLEVELAND KEITH and received the great commission to preach the Gospel to every creature; and from it he rose and went far over the seas to the distant shores of China, that he might join the little band of heroes battling there in the sublime resolve to win that ancient land with all its unnumbered myriads to the service of Immanuel, their King! Nor can we keep back the thought that here, in this sacred spot, where the saintly father had so often stood, clothed with unction from above, in the exercise of his high office, his son may have received a double portion of the spirit of Christian self-sacrifice. Present and prominent ti was throughout all his life, but its most glorious manifestation was seen on the burning decks of the "Golden Rule," when the young missionary gave up his place in the life-boat to another, and spent his latest breath amid the horrors of that appalling scene, in exhorting his fellow-passengers to seek safety in the Rock of Ages.*

A Church which can claim such memories as these is thrice consecrated. And a people which calls that Church their own is laid under a grave responsibility to preserve inviolate the *principles* which that noble army of saints and martyrs have professed.

God grant that this Church and congregation may continue steadfast in those views of saving truth and those principles of holy living which have here so often been faithfully expounded and nobly exemplified.

Identified, through Dr. Griffith and Bishop Meade, with the resurrection of the Church in Virginia, from the deadness of the past century and the early part of this, may the time never come when worldliness and spiritual torpor shall settle themselves within these sacred walls.

Identified with the establishment of yonder School of the Prophets,

*At the time this address was delivered the writer was not aware that the old Church could claim, as one of her daughters, that devoted woman, Miss FAY, of the China Mission, who has spent twenty-six years of her life in self-denying labors in that distant and difficult field. He gladly now avails himself of the opportunity of adding this additional star to the constellation of the worthies of Christ Church. She will pardon the liberty taken in appending an extract from a private letter of her's which chanced to fall under the writer's eye: "My first idea of going to China was gained in Christ Church. .....I have never been so much attached to any place in my life as to Christ Church, Alexandria. For years I use to sigh for that dear old Church, which seemed to me the very gate of Heaven." Though ill and aged, Miss Fay still directs the successful schools connected with our Mission in China.

through the labors of Dr. Keith and Mr. Norris, two of its first professors, may the time never come when other than Protestant and Evangelical principles shall underlie the teaching which is heard in this pulpit, or be reflected in the worship which these walls shall witness!

Then, indeed, brethren, shall "peace be within her walls!" Then shall "she still bring forth fruit in her old age," and your children's children as they look back on the *second* century of this ancient pile and "Remember all the way which the Lord their God hath led them," shall inscribe on these walls the second time, "HITHERTO HATH THE LORD HELPED US!"

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Thus ended the Rev. R. H. McKIM, recounting to assembled hundreds, the story of Old Christ Church.

Since his resignation in 1875, to take charge of a much larger field in Harlem, N. Y., two rectors have followed—the Rev. WM. M. DAME, and the REV. HENDERSON SUTER. The Rev. Mr. DAME after a ministry of about three years resigned to accept a call to Memorial Church, Baltimore. Under Mr. Dame's ministry, the present brick wall was put around the Church Yard, due largely to his efforts. The Lecture Room as it now stands is due to the efforts of the Rev. Mr. McKIM, and the present handsome Rectory was built while he was here.

The present Rector, the Rev. Henderson Suter, took charge of the Parish on the 15th of September, 1878. Since his coming, a slate roof has been put upon the Church building, and a new ceiling within it. A new organ has been erected to supplant the old one put up in 1840, besides other improvements.

Thus ends the history of Christ Church, Alexandria, Va., up to the year 1888. Its inner life, manifested in the good deeds of its devoted people, asks no record here.

# Tomb-Stone Inscriptions in Christ Church Yard.

In Memory of
dorothy harper uxor of
John W. harper

Who departed this life 3 Sept., 1800, After and in disposition of 3 years and 5 months. Aged 42 years and 8 months.

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Here lies the body of Mr. ISAAC PIERCE Born in Boston. Son of Mr. Isaac Pierce, Distiller. Who departed this life on March 26th, 1771. Aged 24 years.

This is the oldest tomb-stone in Christ Church Yard.

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In Memory of
HENRY BOVER,

Who departed this life March 7th, 1799, Aged 43 years and 4 days.

All you that cums my grave to see,
Prepare yourselves to follow me,
Repent and turn to God in time,
You may be taken in your prime.

---

Here lie the remains of
Mrs. ELIZABETH DAVIS,

the late consort of the Rev. Thomas Davis, Rector of Fairfax.

She was related to several of the most respectable families of Virginia and Maryland; lived deservedly esteemed by all the worthy of her acquaintance, and died justly lamented on the 9th of May, 1800.

Anno ætatis 59.

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In Memory of
JACOB RESLER,

Who departed this life October the 10th, 1805. Aged 17 years and 11 months.

Make the extended skies your tomb,
Let stars record your worth,
Yet know vain mortal all must die
As nature's fickleith birth!
In thy fair book of life divine
My God inscribe my name—
There let it fill some humble place,
Beneath the slaughtered Lamb.

---

JOHN BOYER, departed this life 19th November, 1802, in the 46th year of his age

Farewell my spouse and children dear,
As you must yet remain,
The Lord of hoft be your defence
Till we do mete again.

---

In Memory of
FANNY McCUE,

The daughter of Henry & Harriet McCue, who died June 24, 1792. Aged 8 yrs.

Weep not for me my parents dear,
I am not dead but sleeping here:
As I am you all must be,
Prepare yourselves to follow me.

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THIS MONUMENT

Sacred to the memory of the once loved and esteemed Capt. Geo. Mumford, late of New London, in the Colony of Connecticut.

He departed this transitory life at Georgetown, July 7th, 1773, in the 28th year of his age.

Behold fond man, see here—thy pictured life!
Pass some few years thy flowery spring.
This summer's ardent strength,
Thy sober autumn fading into age—and pale
Concluding winter comes at last and shuts the [scene.

---

Here lieth the remains of JOHN HUTCHINS, only son of John & Ann Hutchins, of the borough of Norfolk. Born November 15th, 1774. Obit Sep't. 27th, 1800. Aged 25 years.

Go my dear youth, obey the call of Heaven,
Thy sins were few—we trust they are forgiven;
Yet oh, what pen can paint the parent's woe—
God only gives the balm who thrust the blow.
Adieu.

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In Memory of
ALEX'R. LATIMER,

Who departed this life on the 22d day of December, in the year of our Lord 1806. Aged 42 years.

Who affliction sore long time he bore,
Physicians was in vain,
Till God was pleased death should him seize
And ease him of his pain.

---

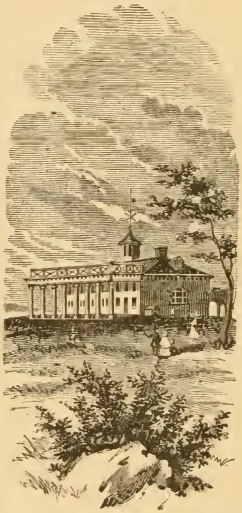
CONFEDERATE MOUND.

"Here sleep the brave who sink to rest,
By all their country's wishes blest."

Beneath this mound lie the remains of thirty-four Confederate Soldiers, which were disinterred from the Alexandria Soldiers' Cemetary (Federal) and reinterred in this ground on the 27th day of December, 1879 under the auspices of the "Southern Memorial Association," of Alexandria, Virginia.

These were prisoners of war who died in the Federal Hospitals in this city.

Resurgemus.



MOUNT VERNON.

Press of Robt. Bell's Sons, Alexandria, Va.